THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"Glory to God in the highest, and on earth peace, good will towards men." St. Luke, 2. 14.

"How beautiful are the feet of him that publisheth salvation!" Isa. 52. 7.

VOL. I. SATURDAY, JULY 12, 1823. NO. 17.

MINUTES

OF THE

SOUTHERN ASSOCIATION OF UNIVERSALISTS.

The Ministers and Delegates composing the Southern Association, convened according to adjournment at the house of Br. Thomas G. Farnsworth in Stafford, (Con.) on Tuesday the 10th of June 1823. Commenced the labors of the Session by uniting in solemn and fervent prayer with Br. David Pickering.

Br. Hosea Ballou, Moderator.

Br. Richard Carrique, Clerk.

Received a request from the Societies recently formed in Hanson, and Wilbraham, (Mass.) to be admitted into fellowship with the societies forming this Association; which request was granted.

Appointed Brs. R. Carrique, J. Bisbe, and D. Pickering, a committee to receive requests for Ordination, or letters of fellowship, and to make report thereon to the Association.

Closed the business of the evening with prayer by Br, J. Bisbe.

Wednesday morning 8 o'clock assembled agreeable to the adjournment of last evening at the house of Br. Jasper Hyde; and commenced the business of the Association, by seeking the divine favor and blessing. Prayer by Br; Thos; Whittemore;

Attended to the arrangement of the public services,

Morning Service.

Introductory prayer by Br. Hosea Ballou 2d.

Sermon by Br. Jacob Frieze,—text 1 John iv. 8, "God is Love."

Concluding prayer by Br. Thomas Whittemore,

Afternoon Service.

Introductory prayer by Br. Paul Dean.

Sermon by Br. D. Pickering,—text Psalm xlii. 11 "Hope thou in God."

Concluding prayer by Br. Zelotes Fuller.

Evening Service.

Introductory prayer by Br. John Bisbe.

Sermon by Br. T. Whittemore,—text Acts xxviii. 22, "But we desire to hear of thee, what thou thinkest, for concerning this sect we know that every where it is spoken against."

Concluding prayer by Br. T. G. Farnsworth.

Convened in Council, and having attended to business of a general nature, closed by uniting in prayer with Br. Paul Dean.

Thursday morning the council assembled at 8 o'clock. Br J. Flagg addressed the throne of grace, beseeching the Father of mercies to grant his blessing in our labours

The committee appointed to receive requests for Ordination or letters of fellowship, reported that they had received a request from Br. Z. Fuller for Ordination, and from Brs. Lucius R. Page and William Morse for letters of fellowship, and recommended that the same be severally granted.

The attention of the association was then called to the consideration of two communications published in the Christian Repository for December 1822—entitled an "Appeal to the World," & a 'Declaration' having for their authors certain Brethren in fellowship with this association; which communications indicate a breach of fellowship, and are injurious to the good feelings, and harmony which ought ever to prevail among brethren engaged in one cause, having for the end of their labors, the cultivation of the moral and social virtues; the liberation of the human mind from prejudice and bigotry; and the production in the heart of the spirit of benevolence, philanthropy and love.

Voted. That the said 'Appeal' and 'Declaration' be referred to a committee of three, for their examination; and that they report what notice this Association ought to take of the same. Brs. R. Carrique, J. Bisbe, and J. Frieze, were appointed on this committee.

Public Service Thursday Morning.

Introductory prayer by Br. D. Pickering.

Sermon by Br. J. Bisbe,—text, Acts, xix. 23. "Whom therefore ye ignorantly worship, him declare I unto you."

Concluding prayer by H. Ballou, 2d.

Ordination Services.

Introductory prayer by Br. R. Carrique.

Sermon by Br. H. Ballou,—text 2 Cor. iv. 5. "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus sake."

Consecrating prayer by Br. J. Flagg.

Charge by Br. R. Carrique.

Right hand of fellowship and concluding prayer by H. Ballou 2d.

The committee to whom was referred the consideration of the "Appeal" and "Declaration," made the following report which

was adopted by the unanimous vote of the members of the Association.*

This Association considers it expedient to express this public disapprobation of a Declaration, and an Appeal which appeared in the Christian Repository for December 1822, as they tend to dissolve the bonds of union, by manifesting a disposition in their authors to deprive us of the name and character of christian ministers.

Voted, That Brs. Carrique, Bisbe, and Frieze be a committee to write to the brethren who are the authors of the Appeal and Declaration and make known to them the views entertained by this Association of said communications.

Voted, That Br. R. Carrique prepare the minutes of the proceedings of this Association, and accompany the same with a circular letter; and that he be requested to publish the same in the Religious Inquirer, printed in Hartford, (Con.)

Voted, That the next Association be held in Milford (Mass) on the second Wednesday and Thursday in December next. Closed the business of the Session by uniting in praise and thanksgiving with Br. H. Ballou.

HOSEA BALLOU, *Moderator*.
RICHARD CARRIQUE, *Clerk*.

CIRCULAR LETTER.

The ministers and messengers composing the Southern Association, united in christian fellowship, and enjoying that hope of eternal life, "which God that cannot lie promised before the world began," send christian salutation to their brethren possessing like precious faith, and who relying on the word of promise, and believing all things written in the law and the prophets, look forward with joy and gladness; beholding with the eye of faith, that glorious period, when every creature which is in heaven and on earth, and under the earth, and such as are in the sea, and all that are in them shall join in one anthem of grateful praise; singing in the spirit of holy and sincere affection: Blessing, and honor and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.

Beloved Brethren, it has pleased the Lord of the harvest to strengthen the hands of his servants, whom He has called to the work of the gospel ministry, by granting them the pleasing satisfaction of beholding their labors effective of much good, in liberating the mind from the bondage of superstition and bigotry; removing the dark cloud of ignorance, which has long separated men from their God; and enabling them through the knowledge of the truth to look unto the Creator of all things, as their Father and friend, relying on his promises, and trusting in his goodness and mercy.

A goodly number of brethren, united in one faith and one hope, were indulged with the opportunity of meeting together, to consult on those measures best calculated to promote the cause of righteousness and truth; to give energy to them who labor in the vineyard of the gospel; and strength to those who having received the testimony of God's universal benevolence, rejoice to behold the Captain of their salvation, going forth a victorious conqueror, subduing all things unto himself; causing the light of divine truth, to beam upon the understanding, and the spirit of heaven-born charity to take possession of the hearts of men.

The labors of the session were rendered truly encouraging to those, who are called, like the apostle of the Lamb, to labor and suffer reproach for believing in the living God, who is the Saviour of all men, by learning from each other the prosperous state of the churches and societies in fellowship with this association; to hear of their goodly order, their unanimity, harmony and peace; their continued increase in numbers, in faith, and in love. We had the satisfaction of receiving two new societies into fellowship, and also of granting letters to two young brethren, who have renounced the traditions of men; received the gospel of the Lord Jesus in its purity and simplicity, unshackled with creeds or human inventions; and, who have come forward in behalf of their divine Master declaring that "God is in Christ reconciling the world unto himself, not imputing their trespasses unto them."—The high recommendation we received of the moral rectitude, humility and talents of our young brethren, induces us to believe they will be faithful and useful in the gospel ministry, and to bid them welcome to the joys and pleasures, the trials, crosses, and persecutions which in common with us they will have to encounter and pass through.—In the midst of trials they will remember that the master whom they serve, endured the bitter persecutions and revilings of men, and notified his servants that they would experience the same. The grace of our God will, however, be found sufficient to support in the midst of trials, and the spirit of universal love, will enable them manfully to fight the good fight of faith, and in meekness to endeavor to instruct those, who thro' ignorance oppose themselves to the gospel of Christ.

The Father of our spirits smiled upon us

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*Br. P. Dean had returned to Boston.

during the session, granting us a large and attentive audience; giving animation and zeal to those engaged in the songs of the temple; and wisdom and energy to his servants, who enjoyed the happy lot of administering the bread and waters of life, feeding the flock of God with the heavenly manna; and refreshing the thirsty soul from the pure chrystal stream of eternal life. Our hearts burned within us when the messengers of peace declared from the divine word, that "God is Love," and shewed, in the demonstration of the spirit, that the Lord is good, impartially good to all his creatures, and that his tender mercies are over all the works of his hands. Believing that God loved us even when we were dead in sins, and has promised us life in his Son, which promise is confirmed by the oath of Jehovah, we were persuaded to flee for refuge to lay hold on the hope set before us. To hope in God, and to enjoy all that consolation, peace and rest, which is the effect of confidence in the divine word of our heavenly Father. And as the believers in that Gospel which God preached to Abraham, saying, "in thee shall all the families of the earth be blessed;" being turned every one from his iniquities, are every where spoken against, we were invited to enter into a careful examination of the doctrine, as taught by the apostles and primitive christians, and the reception they met with from the opposers of the gospel. It was ascertained, that the apostles were every where spoken against, persecuted, ill-treated, their preaching misrepresented, and themselves represented as disturbers of the peace, and corrupters of the morals of mankind. But even in that age of prejudice and darkness, there were some found whose honesty and love of truth induced them to inquire of the apostles themselves, respecting the doctrine they taught. From this fact the following useful lesson was impressed upon the mind, that the best and surest way to obtain a correct knowledge of the sentiments embraced by any particular sect of men, is to go to them for information, and not to the enemies and opposers of their sentiments, who from sinister motives might be induced grossly to misrepresent their system of faith; which in the most clear and lucid manner was shown to be the case, with those who oppose the doctrine of universal benevolence, who most cruelly and wickedly misrepresent the doctrine; and say, that we believe in certain things, which we condemn and reject, as inconsistent and absurd.

Fully persuaded, that iniquity abounds with many who verily believe, that by opposing those who differ from them in religious sentiments, they are doing God service, and who have adopted the popish doctrine, that the end sanctifies the means; our minds were prepared to enter into the investigation of the causes, which produced those effects. It was shown by convincing and incontrovertible proof, that men in all ages have endeavored to imitate the God whom they worshipped, and that the characters of men were generally formed, according to the views they entertained of their God.—When men behold the Almighty as a sovereign tyrant, implacable and cruel: revengeful, passionate and unjust; deceiving his offspring with promises of life, when he means their eternal ruin; expressing a willingness that all men should be saved, while he has a *secret, determined* and *irrevocable* WILL, that a certain portion shall suffer his wrath for ever, and ever; they being transformed into the image of their God, practice those cruelties and deceptions, which they suppose him to perform towards men; and consider themselves as possessing all religion and piety, while they are violating all those heavenly virtues contained in the religion of Jesus.

Our public services closed with the solemn and important services of ordaining, and setting apart a brother to the important duties of the gospel ministry. The candidate, and his fellow laborers in the vineyard of God, were sensibly impressed with the truth of the declaration, made by St. Paul, that we ought not to preach ourselves, but Christ Jesus the Lord; and to consider ourselves as the servants of the people for Jesus' sake. That we ought ever to preach Christ, as he was preached by the prophets of old. As the promised seed, in whom all the families of the earth shall be blessed. As the finisher of sin; the bruiser of the serpent's head; and as the King of Zion, who must reign until he hath subdued all things unto himself, and reconciled all things to God. That we preach Jesus as he preached himself; the way, the truth and the life. The Saviour of the world, and the RESTORER of men to holiness and happiness.

In the midst of our joys, we found cause for regret and heart-felt sorrow, being called upon to notice certain publications, laid before the public by brethren in the fellowship of this association, which we fear, has a tendency to dissolve the bond of union, which has so long happily existed; to give the enemy an opportunity for triumph; and to wound the feelings of the lovers of truth and righteousness. We earnestly hope, and indulge ourselves in the belief, that the cloud which has interrupted our felicity will

be but transient and of momentary duration. That the all piercing rays of the sun of LOVE will dissolve the cloud, and that the spirit of divine benevolence, and fraternal affection will disperse every deleterious particle, that poisons the cup of blessing, and destroys fellowship among brethren — We beseech you brethren, believers with us in the faith of Abraham, in the name of the God and Father of our spirits, that ye live together in love. Let no trifling peculiarities of religious opinion break your fellowship for one another. While each one considers it his privilege and right to think for himself on the important concerns of religion, and to determine according to the evidences he receives from the divine testimony as to points of doctrine: yet let each consider, that others enjoy the same privileges in common with himself. Let us then as believers in the ultimate restitution of all things (or all men) to holiness and happiness, obey the golden rule, by doing unto others, as we would that they should do unto us. Let the divine and glorious hope of meeting each other, and the whole family of mankind, in the kingdom of peace and eternal enjoyment, keep alive in our hearts the power of love, unite us in all the energies of brotherly affection, and enable us to live in fellowship, and in the faithful discharge of every moral obligation; that we may put to silence the gainsaying of the enemy; and as laborers together in one common cause, spread the joyful tidings of peace and salvation among the children of men, gladdening their hearts with the hope of eternal life.

Brethren we commend you to God, and the word of his grace devoutly praying, that you may adorn the doctrine of God our Saviour by well ordered lives and conversation; that you may enjoy divine consolation in the hour of death, and at last be received into glory.

Per Order,

R. CARRIQUE.

To all Christians.—It is an error to believe that devotion nourishes a spirit of severity, in judging of the manners and characters of others. Under this reproach, it has so long suffered in the world, that with too many, the appellation of devout, suggests no other character, but that of a sour and recluse bigot, who delights in censure. But the reproach is unjust; such a spirit is entirely opposite to the nature of true devotion. The first traces which this imprints on the mind, are candour and humility; its principles are liberal; its genius is unassuming and mild; severe only to itself, it makes every allowance for others which humanity can suggest; It claims no privilege of looking into their hearts, or of deciding with respect to their eternal state. If *your* supposed devotion produce contrary effects; if it infuse harshness in your sentiments, and acrimony into your speech; you may conclude that under a serious appearance, carnal passions lurk. And, if ever it shall so far lift you up with self conceit, as to make you establish your own opinions as an infallible guide for the whole Christian world, and lead you to consign to perdition all who differ from you, either in doctrinal tenets or the mode of expressing them: you may rest assured, that with to too much pride you have joined much ignorance, both of the nature of devotion, and of the Gospel of Christ.—*Blair's Ser.*

"If he, that perhaps pursues his pleasures or interests, as much or more than I do; and allows me to have as much good sense as he has in all other matters, tells me I should be of his opinion, but that passion or interest blinds me; unless he can convince me how or where this lies, he is but where he was, only pretends to know me better than I do myself, who cannot imagine, why I should not have as much care of my soul, as he has of his. A man that tells me my opinions are absurd or ridiculous, impertinent or unreasonable, because they differ from his, seems to intend a quarrel, instead of a dispute; and calls me fool or madman with a little more circumstance: though perhaps I pass for one as well in my senses as he, as pertinent in talk, and as prudent in life: yet these are the common civilities in religious argument, of sufficient and conceited men, who talk much of right reason and mean always their own; and make their private imagination the measure of general truth. But such language determines all between us, and the dispute comes to an end in three words at last, which it might as well have ended in at first; that he is in the right and I am in the wrong."

Sir Wm. Temple.

"I acknowledge that history is full of religious wars: but we must take care to observe, it was not the multiplicity of religions that produced these wars, it was the intolerating spirit which animated that which thought she had the power of governing."—"If there was nothing of inhumanity in forcing the conscience of another, though there did not arise from it any of those bad effects which spring from it by thousands, it would be folly to advise it."

MONTESQUIEU.

THE HERALD OF SALVATION.

SATURDAY, JULY 12, 1823.

Some time since, we received a communication from J. E. of R. requesting an explanation of St. John 8. 21. &c. Our correspondent says Universalism "is considered by all, the *best* doctrine ever preached, if true:" but that "many people think the above passage an *unanswerable* objection against its truth." For want of room, we do not insert the communication to which we allude; but we wish, if possible, to convince an *unbelieving* world that an "*unanswerable* objection" against the universal goodness of the Parent of the universe, does not exist. Nothing can be more clear than that the above passage is no "objection" at all, when duly considered.

We do not hesitate to say that if the *death* mentioned in the text under consideration, must signify *endless misery*, then universal damnation is certain—for it is easy to prove that all men are, *in some degree* sinful at death—and the most perfect *saints* on earth may use the following language with propriety, "Our Father who art in Heaven —*forgive* our SINS."

Death in *sin* is not the loss of natural life —it is the loss of *innocence*, or the power of *unbelief*.

As we can give no better exposition of this subject than has frequently been given, we submit the following from the Boston Universalist Magazine—and unless our opposers can show its fallacy—we advise them no longer to quote St. John 8. 21. as an *objection* against the *infinite* mercy of our Creator—which *mercy* is the *only* foundation for the *salvation* of any, and of every sinful, dependent, intelligent being.

From the (Boston) Universalist Magazine

"If ye die in your sins, whither I go, ye cannot come."

To the Editor of the Universalist Magazine.

REV. SIR,—After all the noise that has been made about the above passage, is it not wonderful that it is not to be found in the bible? Yet such is the fact. And in announcing this to the public, we have the happiness of reflecting that the information will be welcome to every heart, except such as feel more regard for their particular tenets, however shocking, than for their fellow creatures.

Permit me, sir, to lay a plain statement of this subject before your readers.

There is a passage in St. John's gospel, that resembles this noted, spurious text in some particulars, and in others does not, as every reader will see, by comparing the two: See John viii. 21, "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come."—*If ye die in your sins, whither I go ye cannot come.*' Here is not only an addition and variation in the *words*, but in the *sense* also. For the counterfeit passage would intimate that if they did *not* die in their sins, they *could come* whither he was going; that is, it would make their inability to come, depend entirely on the fact of their dying in their sins. But Christ does not intimate this idea. Moreover, it would plainly imply that this inability was confined to such only as die in their sins.—But this was not the case. It is certain that those who did not die in their sins, could no more come whither Christ was going, (in the sense in which he used this phrase) than those who did: for he tells his disciples, "Yet a little while, I am with you. Ye shall seek me; and *as I said unto the Jews*, whither I go, ye cannot come, so now I say to you." See John xiii. 33.—Now, let the reader turn his eye on Christ's words to the Jews, and he will see none of the foregoing intimations. He told them, that they should die in their sins; and asserted, unconditionally, that they could not come whither he was going; but did he give a single hint that they were unable on account of their dying in sin? In short, did he not extend the same inability to his own disciples?

What would the reader think of my conduct, should I take the liberty, which others have indulged, of changing Christ's words and meaning and so make such a text as this: '*If* ye seek me, ye shall die in your sins?' Now, continue I, it is evident, from this text, that all who seek Christ, shall die in their sins; and none others! Yet the reader sees it would be but a parallel case with that we have exposed.

Is it possible now, sir, for a reader to avoid perceiving that the genuine words of Christ do no more imply the endless rejection of the Jews, than that of the disciples? It may, indeed, appear mysterious, at first, that Christ should affirm that neither the Jews nor his disciples could come where he went. But I believe this mystery will be explained by bringing to view the circumstances, which called forth the declaration. The Jews were seeking to take Christ, in order to kill him; and the 7th and 8th chapters (the connection in which that declaration stands) are devoted to an account of the events and conversation which took place. On such an occasion, it would be very natural for Christ to remind them that their time was short; that he should soon

go beyond the reach of their murderous attempts, where they could not come to molest him. This is the sentiment which naturally springs from his words, when connected with the existing circumstances. It is peculiarly affecting to imagine a fated victim, whose life has been hunted from place to place, turning to his deadly pursuers, and in the accent of injured innocence, reminding them that he is fast hastening to that rest where the wicked cease from troubling. It is the eloquence of a bleeding heart! Now, again, imagine him addressing his *children*, the sharers of his woe; and to prepare their minds to treasure up his last commands and directions, he informs them he shall be with them but a little while; and then they cannot come to him as they do now. On such an occasion, who would not see that this address was intended to awaken their attention to the few instructions he was yet to give them, as his dying words? And it is worthy of remark, that when Christ had thus addressed his disciples, he immediately added, "A *new commandment* I give unto you," &c.

On the whole, I cannot but think, sir, that your readers will find our subject perfectly plain and familiar. Yours in the gospel of truth. B*****.

From the Unitarian Miscellany.

ATHANASIAN CREED.

A correspondent has intimated to us, that some account of the Athanasian Creed would be acceptable to many of our readers. He says, that tho' it is often referred to in our work, there are numbers who have never seen such a creed, and who know nothing of its contents. We thank him for his suggestion, and will readily give the information desired. We have been so long familiar with this extraordinary production ourselves, that we had not adverted to the circumstance of its rejection from the prayer book of the American Episcopal Church, and of its being consequently almost unknown in our country, excepting to professed students. There is not perhaps a single protestant place of worship, in the United States in which the Athanasian Creed is read or received. And for this we have reason to be thankful.

We will commence our account of this confession of faith, with a few notices of its history. In the first place, it is pretty evident that it was not composed by the bishop, whose name it bears. The principal reasons on which the learned found this conclusion are these. It is not contained, nor even alluded to, in any of the genuine works of Athanasius. It is not mentioned by any of the writers who immediately succeeded him. It was not appealed to in the controversies between the Eastern and Western Churches, in the seventh and ninth centuries. It was not cited till about the year 800, nor received into the church till about the year 1000, altho Athanasius died as early as the year 373. The learned Fabricius is of opinion that it was composed in Latin long after the fifth century, and subsequently translated into Greek. It is probable therefore that it was not in existence till some centuries after the death of Athanasius and that it received his name, on account of his having been, throughout his life, the staunch champion of the doctrine of the trinity.

The Athanasian Creed is either authorized or allowed by the Greek Church, the Roman Catholic Church, and the Established Church of England, that is, by a great majority of the Christian world. It is appointed to be "sung or said," in the English Church, thirteen times a year, at morning prayer, instead of the Apostles' Creed.

The Episcopal Church of America, at a Convention from seven of the States, held in Philadelphia, in the year 1785, had the wisdom to exclude this confession from their prayer-book; and notwithstanding the *exhortation* of the archbishops of Canterbury and York, to receive it again into the service, they persisted in its exclusion.

We will now copy, entire, this celebrated creed from the English Book of Common Prayer; without entertaining the least fear that any of our readers will be converted by it.

THE CREED OF ST. ATHANASIUS.

Whosoever will be saved, before all things it is necessary that he hold the catholic Faith. Which Faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Catholic Faith is this; that we worship one God in Trinity, and Trinity in unity; neither confounding the Persons, nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal; and yet there are not three eternals, but one eternal. As also there are

not three incomprehensibles, nor three uncreated; but one uncreated, and one incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty; and yet there are not three Almighties, but one Almighty.

So the Father is God, the Son is God and the Holy Ghost is God, and yet there are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord; and yet not three Lords, but one Lord.

For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord; so are we forbidden by the Catholic Religion to say, There be three Gods or three Lords.

The Father is made of none; neither created nor begotten. The Son is of the Father alone; not made nor created, but begotten The Holy Ghost is of the Father, and of the Son; neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers: one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other; none is greater or less than another but the whole three Persons are co-eternal together, and co-equal. So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity, is to be worshipped.

He therefore that will be saved must thus think of the Trinity,

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man. God of the substance of the Father, begotten before the worlds; and man of the substance of his mother, born in the world. Perfect God and man; of a reasonable soul, and human flesh subsisting. Equal to the Father as touching his Godhead and inferior to the Father, as touching his manhood. Who altho he be God, and man, yet he is not two, but one Christ; one, not by conversion of the Godhead into flesh, but by taking of the manhood into God; one altogether; not by confusion of substance, but by unity of Person. For as the reasonable soul and flesh is one man, so God and man is one Christ.

Who suffered for our salvation, descended into hell, rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of the Father, God Almighty; from whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies; and shall give account for their own works. And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire.

This is the Cathlic Faith; which except a man believe faithfully, he cannot be saved.

There! that is the Athanasian Creed;—a long, antithetical, damnatory chapter of contradictions and absurdities, laid down as an infallible exposition of the Gospel of peace, pardon and love.

It has been remarked of it, that, in its primary principles, it consisted of two parts of doctrines, and of curses: the former of which are not intelligible, and the latter were. "If it were the reverse," says Dr. Jortin, "it would have been more for the credit of the writer." For our own parts, we read these same curses with the excited and not unpleasant emotions, with which we should read a high flight of imaginative poetry. Not that we invariably peruse them with this feeling; for we are filled with sorrow and indignation, when we revert to those dark times, in which an ecclesiastical curse was no matter of poetry, but a very serious thing; and we thank God, that altho we are not even now in the full light, yet the palpable darkness of those ages has past away. When unoccupied by such reflections, however, we cannot help being amused with the high-handed and daring confidence of what are called the "damnatory clauses" of this composition. Let us just look back to the second clause.—"Which Faith," that is, the string of mysticisms which follows, "except every one do keep whole, and undefiled,"—what will be the consequence? Why, "*without doubt he shall perish everlastingly.*" We call that, the sublime of theological impudence.

"If it were considered concerning Athanasius' creed," says Jeremy Taylor, in his 'Liberty of Prophesying,' "how many people understand it not, how contrary to natural reason it seems, how little the Scripture says of those curiosities of explication, and how tradition was not clear for the article itself, much less for those forms and minutes, it had not been amiss if the final judgement had been left to Jesus Christ; and indeed to me it seems very hard to put *uncharitableness* into the creed, and so to make it become as *an article of faith.*

"The sword of the word of God ought to be the sole weapon; and those who are no longer to be compelled, should be gently attracted by moderate conversations and amicable discussions."

President De Thou

POETRY.

From Zimmerman

Oh! would mankind but make fair Truth their guide,
And force the helm from Prejudice and Pride.
Were once these maxims fix'd that God's our Friend,
Virtue our good, and Happiness our end,
How soon must Reason o'er the world prevail,
And Error, Fraud, and Superstition fail!
None would hereafter, then, with groundless fear
Describe th' Almighty cruel and severe:
Predestinating some, without Pretence,
To heaven; and some to hell, for no offence;
Inflicting endless pains for transient crimes,
And favoring sects or nations, men or times.
To please him none would foolishly forbear,
Or food, or rest, or itch in shirts of hair;
Or deem it merit to believe or teach,
What reason contradicts, or cannot reach;
None would fierce Zeal for Piety mistake,
Or Malice, for whatever tenet's sake:
Or think salvation to one sect confin'd,
And heaven too narrow to contain mankind,
No more would brutal rage disturb our peace,
But envy, hatred, war, and discord cease;
Our own and other's good each hour employ,
And all things smile with universal joy;
Fair virtue then, with pure religion join'd,
Would regulate and bless the human mind,
And man be what his Maker first design'd.

OBITUARY.

Died in Ellisburgh on Thursday the 3d inst. *Nama*. daughter of Mr. *Giles* Hall aged 15 years 7 months & 13 days.

Her funeral was attended on the 5th inst. when a discourse by the Rev. C. *G*. Parsons, communicating edification and consolation, was delivered from *Gen*. 42, 36. "All these things are against me."

The parents sincerely mourn their loss but humbly resign her "spirit to *God* who gave it."

NEW PUBLICATIONS.

We have received the first No. of "The *Gospel Inquirer*," printed at Little Falls, N. Y. edited by Br. *G*. B. Lisher.

This work is devoted to the cause of universal grace and salvation.

We have also received the first No. of the "New Jerusalem Missionary," published (monthly, in New-York, at $3 per ann.) under the immediate inspection and patronage of the "New-York Society for the dissemination of the heavenly doctrines of the New Jerusalem, as maintained in the writings of Emanuel Swedenborg."

The following is a brief view of some of the doctrines to be inculcated in the "Missionary" taken from M. B. Roche's "Reasons for Separation, to the Vestry, *Communicants*, and Members of Trinity Church, Philadelphia."

1. I believe that Jesus *Christ* is the One Jehovah in Divine Humanity; in whom there is a sacred Trinity of Father, Son, and Holy *Ghost*.

2. That the Scriptures are divinely inspired, and written in correspondencies, having a celestial, a spiritual, and a natural meaning.

3; That we are not justified and saved by faith *alone*, but by the conjunction of charity, faith and good works; and that the doctrine of justification by faith *alone* is a most unwholesome doctrine, leading on one hand to presumption, and on the other to despair.

4. That the natural body, which we now have, will never be resumed after death; but that, immediately after we die, we shall arise in a spiritual body, which will be in every respect in appearance like that we now have.

5. That, after death, man goes to a state suitable to his condition, and either enjoys eternal pleasure or eternal pain, as his life has been good or evil.

6. That the Lord is willing to save all, and never of himself condemns any one to hell, but that they who are lost, perish by their own rejection of the Lord.

7. That no forms and ceremonies are prescribed in the *Gospel*, and that men may worship *God* acceptably, with or without a set form; though a liturgy appears most consistent with order, and that used by the Episcopal Church would be highly proper, if some slight alterations were made.

8. That this world shall not be destroyed by fire, but shall continue to exist for ever; and that what is intended by those passages which seem to declare such destruction, is an universal spread of the Divine Love, whereby error shall be consumed.

We have likewise recently received several Nos. of a work Entitled "*The Universal Liberator*" printed at *Georgetown Ohio*; some account of which will probably be given hereafter.

JUST PUBLISHED,

AND FOR SALE AT THE BOOK STORE IN THIS VILLAGE, A SERMON ON THE DOCTRINE OF ELECTION, BY THE EDITOR OF THIS PAPER. PRICE 12½ CENTS.

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S. A. ABBEY, PRINTER.